



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

As all the world knows, Rublee was wrong. During the legislative session, Carpenter's manager arranged a public meeting in which all the candidates were to set forth their views on the questions of the day. This meeting was contemptuously dubbed by Rublee "A Spelling-down"; none the less, neither he nor any other of the candidates dared refuse the invitation to speak. Carpenter's great powers as an orator stood him in good stead, and at the Republican caucus held soon after the speech-making contest, he was triumphantly nominated, and elected, in due course, by the Republican majority in the state legislature.

The intimate picture these old letters afford of the log-rolling days before the direct election of the senators by the people, gives them historical value for students of political methods, and lays bare the reasons that induced the modern revolt against "machine-made" representatives in the upper house of Congress.

LOUISE P. KELLOGG.

"KOSHKONONG" AND "MAN EATER"

Lake Koshkonong is one of the most beautiful sheets of water in Wisconsin. In primitive times the region adjacent to it must have constituted a perfect paradise for the red man. Even yet, notwithstanding its settlement by whites for nearly three generations, this is one of the favorite resorts of Wisconsin sportsmen. The Indian name "Koshkonong" has usually been explained as meaning "the lake we live on."¹ The letter which follows, recently presented to the State Historical Society by H. L. Skavlem, of Janesville, offers both a new rendering of the Indian name and a new interpretation of it. No less interesting to those who care for Wisconsin's primitive history is the new rendition offered of the name of Man Eater, the Rock River chief who dwelt on the shore of Lake Koshkonong a century ago. Mrs. Kinzie, the author of *Wau Bun*, saw Man Eater or "Mee-chee-tai" on at least two occasions. Over against the sad picture which Peter Vieau paints should be set her

¹ So given by Mrs. John-Kinzie in *Wau Bun, The Early Day in the Northwest*, (Caxton Club ed. Chicago, 1901) 252. Isaac T. Smith in *Wisconsin Historical Collections*, VI, 424, explains that the Winnebago name "Koshkonong" meant "the place where we shave." He adds, however, that the Potawatomi name for the lake meant "the lake we live on." This interpretation is also given by Rev. Alfred Brunson in *Wis. Hist. Colls.*, I, 118.

description of him as "a most noble Indian in appearance and character."

Portage, Sept. 2, 1900.

Mr. Buckley, Attorney,
Beloit, Wis.

Dear Sir:

Having forgotten your initials I am compelled to address you as above.

Some months ago you wrote me concerning "Man Eater's" village and why he was called "Man Eater." I had no knowledge of the origin of his name, but the location of his village was easily ascertainable. Your inquiry aroused a desire to know more of the famous old Indian and I have made many inquiries myself, but without results, until the thought occurred to me to address a note to the venerable Peter J. Vieau, of Muskego, which I did through Mr. D. M. Fowler, of Milwaukee. I copy from Mr. V.'s reply, through an amanuensis:

"I never knew a lake of that name 'Kosh-ko-nong' but I know 'Kosh-kau-no-nong,' meaning termination of a lake or river, a dam or any obstruction making an ending, a stop, an absolute end.

"Well, then, I never knew a chief of that *name*, but I knew one of the name of 'Mee-chee-tai.' He was not a full-blooded chief, but was considered as one among the Indian tribe. He was half Winnebago and Pottowatomie. He was a powerful man and a terror among the tribe. He was looked upon as a sorcerer, and lived at that time as I recollect in the neighborhood of Kosh-kau-no-nong. He used to do his trading with Jacques Vieau, my father, when my father opened his trading post in Milwaukee as early as 1795. It must be the same man Mr. Turner refers to 'Mee-chee-tai'; it means 'Heart-Eater.' Now then the above statement can be substantiated by my sister, Mrs. May Vieau Lavigne, visiting with me at present. She knew him well, too.

"'Mee-chee-tai' was killed by his son in a drunken frolic about the time of the speculation in Milwaukee in '35 or '36. He killed his wife and his son 'Shaw-gun-osh' tried to save his mother, and killed the old man his father, and that ended his fearful career. He was considered a good Indian when sober. Father used to think much of him. He was honest in his dealings. He was a great juggler, performed great tricks, &c.

Yours P. J. V."

Did you ever see any reference to this Indian in any place other than "Wau-Bun"?

Very respectfully,

A. J. TURNER.